

الجواب الميمون

على صبي أبي سمغون

The Blessed Reply

In Answer to the Boy of

Abi Samghun

Anas ibn BenTalib al-Hashimi al-Hasani

بسم الله الرحمن الرحيم

نبدأ بسم الله الرحمن الرحيم، نحمد الله على ما هداانا إلى سواء السبيل ونصلي ونسلم على سيدنا محمد خاتم المرسلين وعلى آله وأصحابه أجمعين. اللهم صل على سيدنا محمد الفاتح لما أغلق والخاتم لما سبق ناصر الحق بالحق والهادي إلى صراطك المستقيم وعلى آله حق قدره ومقداره العظيم.

In the Name of Allah, the Universally Merciful, the Uniquely Compassionate.

We begin by praising Allah for having guided us to the Straight Path, and we invoke blessings and peace upon our master Muhammad, the Seal of the Messengers, and upon all his Family and Companions.

O Allah, send benedictions upon our master Muhammad, the Opener of what was closed, the Seal of what came before, the Champion of the Truth by the Truth, and the Guide to Your Straight Path, and upon his Family according to the full measure of his rank and his immense station.

To proceed:

Certain people have circulated statements, conveying part of what was said, altering another part, and ultimately repudiating it altogether. More astonishing still, they hastened to declare their author—namely, the noble Sayyid Ahmad al-Hadi al-Hasani, may Allah preserve him—to be an unbeliever (takfir). In this reckless haste

they have followed the path of the Khawarij rather than that of the People of the Sunnah, let alone the people of the Tijani affiliation. If this conduct indicates anything, it is that its perpetrator has little concern for the truth, its proofs, or its evidences. Rather, he has occupied himself with idle interference, transgression against the station of the great masters, and contending with them out of nothing but sheer envy and delusion. We therefore deemed it proper to answer him with a scholarly response, whose purpose is to restore him to what is correct—should there yet remain within his heart a trace of truthfulness. Otherwise, its purpose is to establish the proof against him, warn against his error, and remove the whisperings that his words may cast into the hearts of our brethren.

An Important Note:

Know that the foundation of the Tariqa rests upon the Quran and the Sunnah, and these constitute its primary authority. Next in authority are the works composed within this Tariqa by its foremost masters from among the distinguished Khulafa' of the Shaykh, may Allah be pleased with him, in the most specific sense of that designation. These are those upon whom the spiritual states and qualities of the Shaykh, may Allah be pleased with him, most completely predominated. Among them were those whose station remained hidden; others became known only to their disciples or a select few of their intimates; while others became manifest, their rank widely recognized, until the people of the Tariqa unanimously acknowledged their

special station. The people of the Tariqa do not unite upon misguidance, for their path conforms to the Prophetic religion, and because the Shaykh—unrelentingly valorous—has preserved it from innovation with his unsheathed sword. The point, then, is that the words of those masters whose rank became manifest and whose successorship (khilafa) is universally recognized—such as Tamasini, Akansus, Sukayrij, Ibn al-Sa’ih, al-Ba’qili, and others—may Allah be pleased with them—constitute evidence in and of themselves, requiring no further elaboration, and their words are binding proof upon whoever belongs to this Tariqa and claims affiliation with it.

On Our Master Shaykh’s Madad to the Companions, may

Allah be pleased with them

There is no doubt whatsoever among the People of the Sunnah that the Companions, may Allah be pleased with them, are the finest of Allah’s creation after the Prophets. Our Shaykh, may Allah be pleased with him, does not attain the rank of even the least of them—and far be it from there being any ‘least’ among the Companions. What is truly astonishing is the accusation that the noble Sayyid Ahmad al-Hadi believes otherwise, when he is the foremost man within the Tariqa who has openly unsheathed the sword of opposition against the Rafida and those inclined

toward them, expending himself and his wealth in purifying the path from every trace of Shiism, while repeatedly affirming these Sunni doctrines.

As for the claim that Shaykh al-Tijani may Allah be pleased with him, grants madad to the Companions in some particular manner, the noble Sayyid Ahmad al-Hadi, may Allah preserve him, neither says this, nor permits such a statement to be made, nor accepts it. Rather, he continually repeats that our master Shaykh al-Tijani, may Allah be pleased with him—let alone any other saint—is no more than a single hair in the beard of one of the Companions, and merely one of their good deeds.

Nevertheless, we shall answer this accusation by way of expanding the discussion for the sake of knowledge, elucidating the matter in detail, and—granting our opponent his premise for the sake of argument—silencing him and plunging him into the ocean of his own ignorance. Thus we say:

What led him to such an accusation is nothing but ignorance of the established principles of legal theory (al-Qawa'id al-usuliyya), namely, that a particular distinction **(maziyya) does not necessarily entail superiority (afdaliyya)**. Indeed, this principle rests upon a clear and manifest foundation in the Book of Allah: the account of our master Musa, peace be upon him, with one who was lower than himself in rank, namely al-Khadir, who, according to the well-known opinion—and this is the

pure truth as affirmed by our Master Shaykh, may Allah be pleased with him—was but a saint. Even if one were to maintain that he was a prophet, he nevertheless remained lower in station than Musa, who is unquestionably one of the Messengers of Firm Resolve. Yet between them there transpired what is well known. Had we stopped here, that alone would have sufficed. Furthermore, we say that the Companions themselves, may Allah be pleased with them, benefited from one who was lower than themselves in rank, namely Uways al-Qarani, may Allah be pleased with him, as is related in the well-known account of our master ‘Umar, may Allah be pleased with him. To this may be added the saying of our master, the Messenger of Allah ﷺ, as narrated by Abu Dawud, **‘It may be that one who carries knowledge conveys it to one who is more knowledgeable than himself’**

Apply this, then, to the lordly madad. Reason does not judge such a thing to be impossible, nor do we find anything in the Sacred Law that prohibits it. Now that its possibility has been established both rationally and legally, we turn to the question of its actual occurrence. Our Master Shaykh, may Allah be pleased with him, said, **‘The outpourings (fuyud) that flow from the Master of Existence ﷺ are received by the essences of the Prophets. Whatever then flows forth and issues from the essences of the Prophets is received by my essence, and from me it is distributed among all created beings from the beginning of creation until the Horn is blown.’**

Our master, the jurist al-Ba'qili, may Allah be pleased with him, comments in his marginal notes upon al-Jawhir, entitled al-Sharb al-Safi, **‘The Noble Companions are included in this. Yet this constitutes merely a maziyya (distinction) not a preference in rank. The Hidden Pole (al-Qutb al-Maktum), like all others, is but one of the good deeds of the Companions, may Allah be pleased with them. Whatever is bestowed upon him is recorded in the register of those who conveyed it to us.’**

This is sufficient as an answer to the matter at hand and as a healing for troubled hearts.

On the Fact that al-Ba'qili and the Other Aqtab Are the ‘Ayn of the Messenger of Allah ﷺ

The objector in question appears utterly befuddled by the use of the word **‘ayn** and the expression **‘ayniyya** in describing the relationship between the Poles (Aqtab)—such as our master, the jurist al-Ba'qili, may Allah be pleased with him—and the Messenger of Allah ﷺ. It is as though the man has never once recited the Wazifa, nor even opened Jawahir al-Ma'ani! Do you not say, poor fellow, every time you recite the Jawharat al-Kamal during the Wazifa, **‘O Allah, bless and grant peace to the ‘Ayn of**

Mercy”; and likewise, ‘**O Allah, bless and grant peace to the Ayn of Truth**’? Even clearer—and perhaps more difficult for your mind to comprehend—is the Salat al-Ghaybiyya found in al-Jawahir, which opens with the words, ‘**O Allah, bless and grant peace to the ‘Ayn of Your Essence.**’

How, then, does it trouble you, and weigh so heavily upon your heart, when the noble Sayyid Ahmad al-Hadi al-Hasani, may Allah preserve him, says that the jurist al-Ba’qili, may Allah be pleased with him, is the ‘**Ayn of the Prophet ﷺ**—such that you even dare to anathematize (takfir) because of it—while you yourself read in al-Jawahir—assuming, of course, that you are capable of reading—words whose outward sense appears to describe the Prophet ﷺ as the ‘Ayn of the Divine Essence, and yet you accept them? If you reply that the latter expression is metaphorical and does not imply union (ittihad) or indwelling (hulul), we readily concede the point. But then we ask: Glory be to Allah! What compelled you to interpret that expression figuratively, while obstinately clinging to the literal sense in this one? Or do interpretive principles change according to the identity of the speaker? If you reject the words of Sayyid Ahmad al-Hadi on this subject, then reject al-Jawahir first.

We seek refuge in Allah from ignorance!

Moreover, our Master Shaykh, may Allah be pleased with him, himself explained the Salat al-Ghaybiyya. Concerning the expression ‘ayniyya’, he said: **‘Its meaning is that the Real, exalted is He, disclosed Himself (tajalla) with the perfection of His Essential Essence in the Muhammadan Reality. Thus it [the Muhammadan Reality] became, with respect to the Supreme Essence, like a mirror in which It is beheld. From this perspective, the Muhammadan Reality is as though it were the ‘Ayn of the Divine Essence.’**

All of this is alluded to in the well-known Divine Hadith (hadith qudsi), **‘When I love him, I become his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks.’**

Accordingly, we say: Since the Qutb—as is known to everyone—is the Master of the Age, the Muhammadan Form in his own time, and the deputy of the Prophet ﷺ within the Saintly Council (Diwan); and since the Prophet ﷺ pours upon him what he pours, he becomes a mirror reflecting him. If you look into a mirror and someone asks, ‘Who is this?’ you answer, ‘It is I,’ without hesitation. That is to say, it is your very own ‘ayn. Apply the analogy accordingly. Do not deny it, lest you prove yourself foolish.

The jurist al-Ba'qili, may Allah be pleased with him, says in al-Sharb al-Safi, **'The Qutb becomes the very 'ayn of the Supreme Name (al-Ism al-A'zam), and by virtue of that permeation (saraya) he becomes the vicegerent of Allah and of His Messenger throughout all the worlds and within every individual therein.'**

If you wish, you may simply say that the deputy is the very 'ayn of the one who appointed him, insofar as he exercises that vicegerency on his behalf. That is the intended meaning. Understand it well. What is truly astonishing is that anyone should object to this, when it is among the clearest and most self-evident of matters.

Concerning the Marriage of Fatima and 'Ali may Allah be pleased with them both

Know that the Qutbaniyya of 'Ali and Fatima, may Allah be pleased with them both, is a well-known matter. Therefore, there is no objection to saying that 'Ali is Muhammadan—indeed, that he is the 'ayn of the Prophet ﷺ—by virtue of the overwhelming authority of the Muhammadan Khilafa that rested upon him. The same applies to Fatima, peace be upon her. If you desire an indication from the Sunnah, consider the Prophet's ﷺ words, **'Fatima is a part of me.'** Likewise, his saying, **'Ali is from me and I am from Ali.'** Likewise, his saying, **'Verily Allah placed my**

progeny within the loins of ‘Ali.’ Within these narrations there is sufficient indication of their Muhammadiyya. Since the discussion here is situated upon the plane of ultimate reality with respect to their Muhammadiyya, it follows that their marriage was purely Muhammadan, owing to the Muhammadiyya of both spouses. From that union, the noble Muhammadan progeny was perpetuated. This is the intended meaning of the discussion.

As for the predominance of our Lady Fatima, peace be upon her, within her marriage to ‘Ali, this is evident for several reasons. **First**, because during the time of her Qutbaniyya, he was in service to her. **Second**, because ‘Ali, may Allah be pleased with him, was created in order that there might exist a worthy counterpart (kuf’) for Fatima, may Allah be pleased with her. Were it not for him, no suitable match for her would have existed, as is indicated in the hadith. **Third**, because lineage ultimately proceeded through her. Ordinarily one says, ‘So-and-so, the son of so-and-so,’ tracing descent through the men. Yet al-Hasan and al-Husayn are known as the sons of Fatima, the daughter of the Messenger of Allah ﷺ. Her lineage predominated, and thus the prevailing lineage of her children and descendants go back to the Messenger of Allah ﷺ. This is self-evident. No rational person could imagine that the Muhammadan filiation—that is, Fatima’s filial relationship to the Messenger of Allah ﷺ—could be eclipsed by any other lineage. Rather it, by its very nature, predominates

over every other lineage. Because of its strength and its absolute nobility, its predominance manifests itself in marriage and in every other respect.

Once it has been established that our master ‘Ali, may Allah be pleased with him, was created for the sake of our Lady Fatima, may Allah be pleased with her, and that he bears the Muhammadan Majesty (jalal) rather than the Muhammadan Beauty (jamal)—while the Prophet ﷺ is himself the very ‘ayn of Beauty, with Majesty being attributed to him—it becomes clear why, within the marriage, the Fatimid Muhammadan Light of Beauty predominated over the ‘Alawi Muhammadan Light of Majesty. Thus the difficulty in question is resolved. Accordingly, we see no basis whatsoever for the claim that any breach of proper etiquette has occurred here. The burden of proof rests upon the claimant. Rather, we say that the true impropriety lies in imagining that there is impropriety. We seek refuge in Allah from ignorance!

From all of this, it becomes clear to the reader that what this foolish man has uttered is nothing but sheer obstinacy and manifest hostility, born of a heart darkened by resentment, turning away from Allah while setting itself against His party. We seek refuge in Allah from such a condition. In truth, this minion of al-Sunnari is not even worthy of being answered, nor are those who follow in his wake. They are not to be counted among the ranks of the Tijani fraternity. Rather, they are the **Rafida** of this Tariqa and its **Hashawiyya**, who have introduced among the rabble and the baseborn

the practices of reviling, insulting, abusing, and slandering the companions of our Master Shaykh. Whoever listens to them or openly supports them shares in their ruling has cast off the Tijani affiliation and is expelled from the Muhammadan Presence. As for our noble Sayyid al-Sharif, he forbade us from responding to them at all, out of the utter contempt in which he holds them. In his estimation, they are more insignificant than dung beetles. May Allah eradicate them and grant relief from them to those both near and far.

O Allah, guide us, rectify us, and forgive us.